Letter from Taizé

With Brother Roger

EAST BERLIN 18th October simultaneously in the Catholic and Lutheran cathedrals

EAST BERLIN 18th October

Nov. - Dec. 1986 - Ja Graduote Theological Alasaw 21st October

NOV 24 1986

ATTHEW and Luke begin their ospels with stories about the infancy of esus. In taking up, each in his own way, aditions concerning the birth of Christ, ney are not acting out of biographical or entimental motives, but attempting to reoond to something deeper: the essential uestion about the identity of their Lord. Tho is this Jesus who speaks with so much uthority about God, and who calls us to bllow him without looking back?

To answer this question, Matthew and uke set Jesus in the context of an ongoing istory. These stories show us a Person ho is the answer to his people's expectaons and yet is much more than that. Jesus the Yes to all of God's promises (cf. 2 or 1,20), but in a way greater than anyne could have imagined ahead of time.

Matthew begins his Gospel with "the ook of the genesis of Jesus Christ" (1,1). Biblical way of showing someone's ootedness in history, the list of generaons links Jesus to his ancestors and idenfies him as the son of David and son of braham, in other words both the exected Messiah and the heir to the Prome. Upon looking closer, however, we disover that the apparently solid structure of e genealogy contains important gaps. here is an unexpected, irregular side to symbolized by the presence of women. t the end the two dimensions are brought a climax. Joseph represents the normal, gal transmission of a name and a heritge, but suddenly the chain is broken. His ife Mary then takes centre stage in all her Inerability which is at the same time penness to the Spirit of God.

The following verses (1,18-25) tell the me story in other terms. The unexpected represented by Mary, "with child rough the Holy Spirit" (1,18). But the inrnation is not complete until the child reives a name, and thus a legal status and place in history. Joseph, "the righteous an" (1,19) must provide this; his true eatness comes from his capacity to relinish his "natural" prerogatives and to ek actively the will of God. Matthew is ry interested in the figure of Joseph: usting in the voice of God, he watches er "the child and his mother" while at e same time remaining in their shadow. e keeps nothing for himself. Righteous e Abraham ready to sacrifice even his ly son (cf. Gen 22), like the Baptizer ady to become less so that Christ can beme more (cf. John 3,30), Joseph is the odel believer, happy to give his life inead of jealously holding it back (cf. Mark 34-37).

A second polarity in these chapters is geographical. On the one hand the great city of Jerusalem where the powerful King Herod rules; on the other the obscure town of Bethlehem, birthplace of the Messiah-King Jesus. Warned by foreigners who had come to pay their respects to "the king of the Jews", Herod unleashes all his violence to destroy his unknown rival and is only able to augment the evil and disorder in the world. Human malice causes pain but is powerless against God's designs of love (cf. also Matt 27,62-66).

The journeys in Matthew 1-2 should also be mentioned, since they are always significant. In himself the child Jesus retraces the thousand-year pilgrimage of his people. He goes down to Egypt like the

THE CHRISTMAS BIBLE READINGS

Jesus' childhood

patriarchs (2,13-15) and returns to "the land of Israel" (2,20.21) like the Israelites under Moses. And others set out on the road towards him: the visit of the wise men symbolizes the arrival of "the last days" when all nations will come up to worship the Lord (Is 60; 2,2-4). Jesus is thus shown to be not merely the heir of David but the source of a universal communion, thus fulfilling the promise made to Abraham of a blessing transmitted to "all the families of the earth" (Gen 12,3).

JUKE places, at the beginning of his Gospel, a whole series of "God's poor" waiting for "the consolation of Israel" (2,25). He builds his account around two parallel annunciations and births, those of John the Baptist and of Jesus. These chapters contain countless Biblical allusions. That is another way to show that the coming of Christ fulfills the centuries of expectation of God's people.

John's family represents the people of the Covenant before the coming of the Messiah. His parents are righteous, unimpeachable but sterile (1,6-7), worthy successors to Abraham and Sara (cf. Gen 18). Zechariah is a man of the Temple, a mediator between the Lord and "the multitude of the people" (1,10). But his trust in God is not total, and struck dumb, he is unable to bring God's blessing to the waiting crowd (1,22). That benediction will have to go a long way round before finally arriving at its goal (cf. 2,34; 24,50).

To make a new beginning possible, the family of Jesus takes over. In contrast to Matthew, Luke is especially interested in Mary, the mother of the Lord. An image of "daughter Zion" welcoming her Lord with rejoicing (1,28; cf. Zeph 3,14-15; Zech 2,14; 9,9-10) or of the Ark of the Covenant crossing the land (1,39-45; cf. 2 Sam 6), Mary shows to perfection the humble and trusting attitude of a believer.

These chapters are bathed in an atmosphere of fulfillment. The Holy Spirit, the specific gift of the last days (cf. Joel 2,28-29), is everywhere, along with songs of praise. Although the shadow of the Cross is not absent (2,7.34-35), the dominant note is one of "great joy" (2,10). At the birth of Christ heaven and earth are finally united (2,13).

Like Matthew, Luke sets the child and his parents on the road. He describes a coming and going between faraway Galilee and Judea, the heart of the Promised Land, first Bethlehem and then Jerusalem. In this way the stories of Jesus' infancy begin and end in the Temple, centre of the nation's worship. There, the holy family fulfils "the Law of the Lord" (2,22-24) and, in the "now" of old Simeon, a new beginning is announced. Jesus will be "the glory of his people" because he is a "light for the nations" (cf. Is 49,6). From Jerusalem a message will go forth to "revolutionize the whole world" (cf. Acts 17,6).

POPE JOHN PAUL II AT TAIZÉ

During his recent four-day visit to South-East France, Pope John Paul spent the first part of Sunday morning 5th October at Taizé. Here are the words of the Pope, as well as some extracts from newspaper articles reporting the visit. Pages 3 to 6

THE EUROPEAN MEETING IN LONDON

Date: 29 December 1986 - 2 January 1987 Programme: We will be welcomed for the five days by families and local church communities throughout the city. In each neighbourhood there will be a morning prayer, then a time for meetings in small groups, including visiting people with an involvement in the local area.

Early afternoon and again in the evening all will gather for common prayer in Westminster Abbey, Westminster Cathedral and Methodist Central Hall. During the afternoon: various meetings and activities in central London. There will also be the possiblity (restricted to 17-30 year olds), for those who wish, to spend the five days in silence.

For those who live in Greater London

To take part in the preparation, write to: Taizé, c/o 6 St Martin's Place, LONDON WC2N 4JJ. Or phone (01) 499 2149. It is not necessary to fill in a registration form.

For those who live outside London

Arrival: Westminster, morning of Monday 29th December. Essential to arrive before noon. In November, a letter indicating exact arrival point will be sent with all other details to those who register for the meeting.

Departure: mid-afternoon Friday 2nd January.

Participation: About 15,000 young Europeans will come to London for the full five days. Participating in the meeting with them is a full-time commitment for the five days.

Age: The meeting is open to anyone 17 years or over. 15 & 16 year olds can also participate if they are accompanied by a group leader of over 20 years, and are willing to be separated in groups of

not more than 10.

Accommodation: We will find accommodation with families and communities, church halls etc. for all young participants. Conditions will be simfor all young participants. Conditions will be simple: bring sleeping bag and lightweight mattress. For adults over 30 years and those who cannot sleep on the floor: try, if possible, to find your own accommodation (on 29th Dec. we will put you in touch with the local meetings in the neighbour-hood where you are staying). Whether you are able to find your own accommodation or not, please fill in the registration form exactly.

Cost: Please make your contribution to costs on arrival, and in Pounds Sterling. The exact cost will be fixed soon; it will lie in the following range: Participants under 30 years old, from Britain: £24-£28; from Ireland: £20-£24; from Scandinavia: £22-£26; (those who come 2 days early to help: reckon on £6 extra). For adults over 30: those who are already paying for hotel/hostel accommodation, about £28; those who are not paying anything for their accommodation, about £45. This covers all meals during the meeting and a transport pass ("Capitalcard").

Preparation teams: We need some young adults (18-30 years) to come 2 days early (i.e. arriving Dec. 27) to help in the reception and work teams,

or music preparation group.

Solidarity Fund: To share in the costs of those who will find it impossible to make the full financial contribution (participants from Eastern Europe, the unemployed...) a solidarity fund has been opened. Contributions can be made on arrival or sent in advance to: European Meeting, 6 St Martin's Place, LONDON WC2N 4JJ (cheques payable to "European Meeting")

•THE MEETINGS AT TAIZE, SUMMER 1987 will be worldwide in character, first of all by the simple presence of young adults from all the continents: a fruit of the meeting in Madras last year. As we listen and share with one another, we shall discover ourselves to be participating in the building of trust between the peoples of the earth. We can start to prepare for this by looking around us, where we live, to discover people who are already giving their lives to build such trust. During the London Meeting a new "Letter" will be published to accompany this searching. The Worldwide Meetings will be held at Taizé every week (Sunday to Sunday) between late June and early September 1987 (and thus will not be limited to the dates given previously).

European Meeting, Taiz	zé Community, 71250 (CONT, Hance, Tel. I	-rance 65501414
NAME :			
ADDRESS :			
			(with post code and country)
Telephone:			Age:
Circle the "yes" or "no" or com			
	with a group from the toy	/n of	
I will come morning Dec. 29th lad by			
led by			
	mber 27 morning) to help	yes / no	
I will come 2 days early (Decerwith reception / work / muse I would like more registrations.)	mber 27 morning) to help sic teams (circle which o ion forms (photocopy you	yes / no ne) r own if possible)	
led by I will come 2 days early (Decerwith reception / work / must reception / work / must reception / world like more registration for adults (over 30 years) and	mber 27 morning) to help sic teams (circle which o ion forms (photocopy you those who cannot sleep	yes / no ne) r own if possible)	
I will come 2 days early (Decerwith reception / work / muse I would like more registraties for adults (over 30 years) and If 'yes', say whether you are (please).	mber 27 morning) to help sic teams (circle which o ion forms (photocopy you those who cannot sleep ase circle):	yes / no ne) r own if possible) on the floor: I would like	e a bed yes / no
I will come 2 days early (Decerwith reception / work / muse I would like more registraties for adults (over 30 years) and If 'yes', say whether you are (please).	mber 27 morning) to help sic teams (circle which o ion forms (photocopy you those who cannot sleep	yes / no ne) r own if possible) on the floor: I would like	
I will come 2 days early (Decerwith reception / work / muse I would like more registraties for adults (over 30 years) and If 'yes', say whether you are (please).	mber 27 morning) to help sic teams (circle which o ion forms (photocopy you those who cannot sleep ase circle):	yes / no ne) r own if possible) on the floor: I would like disabled person	e a bed yes / no
I will come 2 days early (Decerwith reception / work / must live would like more registrati For adults (over 30 years) and If 'yes', say whether you are (please) woman man couple	mber 27 morning) to help sic teams (circle which o ion forms (photocopy you those who cannot sleep ase circle): family with children commodation in London,	yes / no ne) r own if possible) on the floor: I would like disabled person please: - tick here:	e a bed yes / no helper of disabled person
led by I will come 2 days early (Decerwith reception / work / must leave I would like more registrati For adults (over 30 years) and If 'yes', say whether you are (pleatworm) man couple If you are arranging your own accounts leave I would like you are arranging your own accounts leave I will be sufficient to the leave I would like you are arranging your own accounts leave I will be sufficient to the leave I would like you are arranging your own accounts leave I will be sufficient to the leave I would like you are arranging your own accounts leave I will be sufficient to the leave I would like you are arranging your own accounts leave I will be sufficient to the leave I would like you are arranging your own accounts leave I will be sufficient to the leave I would like you are arranging your own accounts leave I would like you are arranging your own accounts leave I would like you are arranging your own accounts leave I would like you are	mber 27 morning) to help sic teams (circle which o on forms (photocopy you those who cannot sleep ase circle): family with children commodation in London, thood where you will be stout the summer 1987 Wor	yes / no yes / no ne) r own if possible) on the floor: I would like disabled person please: - tick here: aying.	e a bed yes / no helper of disabled person

Discovering the face of the Church in London

Just after Easter this year a group of young people and families from Southall (West London) spent a week a Taizé. The group included both Christians and Sikhs One of them writes:

One of them writes:
"Southall is a town of 80,000 people, of whom 98% ard Asian. The majority of these are Sikhs. It is a precise reflection of the Asian way of life—all the various cultures of the Indian subcontinent can be found in it; as of which are practised faithfully. Socially too, the town is a mirror image of its Indian counterpart—the verich live side by side with the very poor. Costly gold and the fastest cars owned by the rich, contrast with the housing problem prevailing in the town. It is not unusuafor three generations of a family consisting on 10-11 members to be living in a single room. The prosperous hop owners are juxtaposed with the uneducated un

members to be living in a single room. The prosperous hop owners are juxtaposed with the uneducated unemployed who live from hand to mouth.

The political climate in India is also reflected in South all: e.g. after Indira Gandhi's assasination, when vicilence erupted between Hindus and Sikhs in India, tensions also ran high between the Hindu and Sikh inhabitants of Southall." (Hardev)

We realize that the contacts being made with people of many different cultures during the preparation of the European Meeting in London will give us foretaste of the Worldwide meetings at Taizé next summer.

mer.
From an area on the other side of London came thi following letter:
"Bermondsey has changed a lot since the war, when i was an area of obvious deprivation. Nowadays, thi docklands are being "developed"; now more than ever the "haves" and the "have-nots" live next door to on another, as old warehouses are converted and sold for quarter of a million. But the poverty has not gone away.

There are signs of hope. A small group now mees once a month for silent prayer: people from different religious traditions, drawn together by a love and desire for the presence of God in prayer. More and monpeople are giving up their time to work in youth clubs welcoming the young as they are. Christ is crucified her daily, but he lives and loves here too.

daily, but he lives and loves here too.

Last year, Barbara's son, who was serving a 20 year prison sentence, tried to escape, together with another young prisoner. They were recaptured. Barbara's so died from the wounds of the beating he received at the hands of his captors. For six months, the family could not bury the son, as the inquest was delayed. Ye through all this, though suffering, her heart remaince open. She told me how close she had grown to her son friend, the one who had tried to escape with him. He parents are dead and he has no family. "He's becomike my son to me now. We're the closest he's got to parents." It reminded me of Christ's words from the cross: "Mother, behold thy son, Son, behold the mother." I tell this story because it contains the contrasts. Her son had committed a crime. He was killed She suffers and she shows such faith. This is the life one of the people of our area." (Julia)

ANNUAL SUBSCRIPTION (1986)

Ordinary subscription: France: Other countries:

Supporting subscription : Airmail subscription : (outside Europe only) 50 or 100 F

MEANS OF PAYMENT FOR EACH COUNTR'

AUSTRALIA: airmail: \$9 (supporting subscription: \$10.- or \$20

AUS_IMALIA: aimmail: \$9 (supporting subscription: \$10,- or \$20). Payment to: Letter from Taizé, c/o Lee Anderson, Bergenhier Glenusk, TAS 7012.

CANADA: airmail: \$9 canadian (supporting subscription: 15,- 30-.). Payment to: Alain Delwaide, 495 71e rue Est. Charlesbour G1H 1L8.

INDIA: airmail: Rs. 40/- (supporting subscription: Rs. 70/-). Payme by demand draft favouring "Letter from Taizé" drawn on any bank Madras. A solidarity fund exists for those unable to pay the full oc of subscription. Subscription to: Letter from Taizé, 123 Sterling Research Madras-600 034.

IRELAND: IR £ 4 (supporting subscription: IR £10 or IR £20 airmail: IR £5). Subscription to: Letter from Taizé, 41 Dartmou

UK: £ 3.50 (supporting subscription: £10 or £20, airmail: £ 4.5 Subscription to: Letter from Taizé, c/o 23 Christie Street, DU FERMLINE, Fife, Scotland. KY12 0AQ

NEW ZEALAND: airmail: \$10 (supporting subscription: \$2 or \$50.-). Payment to: Letter from Taizé, c/o Jenny Chishol 13 Arden Way, Wilton, Wellington.

SWEDEN: 40 Skr (supporting subscription: 100 or 200 S airmail: 50 Skr). Postgiro 4968580-3 Taizé-Brevet, Agner

Payment to: Letter from Taizé, 2150 Almaden Rd. 114, S José, CA 95125.

José, CA 95125.

OTHER COUNTRIES: Payment by cheque in French francs
"Lettre de Taizé, 71250 Cluny", made payable through "Soci
Générale" (Eurocheques in French currency accepted). Alternatively,
international postal order to "Lettre de Taizé, CCP Lyon 614 46 M"
by international reply coupons (Ordinary subscription: 11 coupons,
pages 11.14 (Cuppen). mail: 14 coupons).

Correspondence : Letter from Taizé, Taizé Community, 71250 Cluny, France.

Pope John Paul II at Taizé

aturday 4 October. The arrival of John Paul I has been prepared in calm and prayer. The nill has stayed itself, taking no notice of the security forces which, for this last night, have taken over the roads and surrounding woods.

8pm. On the eve of the Pope's arrival, everyone is working hard. 5,000 people are arriving this evening, but the atmosphere is simple and serene. Without interruption, arriving coaches release groups, eyes circled by tiredness after long journeys.

A NIGHT OF VIGIL

At the end of the evening prayer under the tent, Brother Roger speaks. He mentions the visit he made to the Pope while the latter was still in hospital following the assassination attempt of St Peter's Square. He takes up questions posed by two young people: How it possible to make a life-long commitment? How can we begin again once we have become discouraged?

10pm. Everything has returned to calm...almost silence. Taizé has expanded, making a space of adoration. Some of the youth have come from other countries. Their diversity lends colour to the mosaic of prayer.

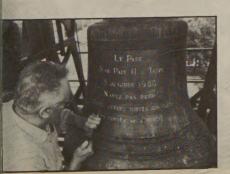
11pm. Discreetly, in the cold of the night, soldiers and policemen keep guard all around the church and its tent extension.

2am. The most touching aspect of this balm night is all that is happening in the small village church. The silence there proclaims its ntensity. Young people praying, bowed down to the ground. The flickering of the red sanctuary light beckons attentiveness to the Eucharistic reserve.

4am. Still in the village church: all night through people come and go in ceaseless relay. A vigil of prayer that lasts until the breaking dawn places a tinge of light upon the stained glass windows, and all leave to assemble before the tent. The singing will start at 7am. In an hour and a half, John Paul II will be here.

EXTRACTS FROM NEWSPAPER ARTICLES

The big bell at Taizé now bears these words from the beginning of the Pope's ministry: "Do not be afraid! Open wide the doors for Christ!"





Words of welcome by Brother Roger

Holy Father,

If the heart were to express all our gratitude and all our happiness in welcoming you to Taizé, it would take days.

For decades now, the conscience of Christians has been awakened, perhaps as never before, to the urgent need for justice and peace.

And now across the earth so many of the young, often with astonishment, are discovering in the Risen Christ the meaning of their lives. It is as if a longing for God has arisen when everything was covered with a thick cloud of indifference. And so we can sense the coming of a century of deep faith.

This hope does not cause us to forget those who have been brought to a standstill by discouragements and by an attitude of "what's the use?". Some have been marked by broken relationships of all sorts, especially within families. Their hearts at times are dying of abandonment.



Yes, human abandonments and loneliness are among the deepest wounds of our time. How then could we not devote all our energies to enable everyone to discover a source of communion?

You know, Holy Father, that week after week young Europeans come to Taizé to pray and to draw from the wellsprings of the faith, while at the same time remaining attentive to the building up of the vast human family.

The daily aspiration of my brothers and myself is for every young person to discover Christ, not Christ taken in isolation, but the "Christ of communion" present in fullness in that mystery of communion which is his Body, the Church.

There, many of the young can find a place to commit their whole lives to the very end, and to do so without a levelling of values. There they have all they need to become creators of trust, of reconciliation, not just among themselves but together with all the generations, from the very old to little children.

In our community of Taizé, following the "Christ of communion" is like a fire that burns us. We would go to the ends of the earth to look for ways, to ask, to call, to implore if need be, but never from the outside, always while remaining within that unique communion which is the Church.

Dear Holy Father, can I say to you in simplicity of heart that, trusting in your ministry as universal pastor, my brothers and I love you. Your coming to Taizé calls forth a joy that touches the depths of the soul.



Arrival in Fog

Since 7am, 5,000 people have been waiting in the church, enlarged by two tents attached to the rear. Outside, on an ajacent field, another 2,000 are gathered in front of television screens which will enable them to follow what is happening.

Because of the thick fog covering the whole of Burgundy, the Pope will be coming from Lyon by car: the helicopters had to stay in their hangars. The fog makes the arrival in the tiny village out in the country somehow more moving and mysterious. It is 8.40am.

"AS ONE PASSES NEAR A SPRING OF WATER"

The Pope enters the Church of Reconciliation. For the first time, a pope is walking on the ecumenical ground of Taizé.

Brother Roger embraces the Holy Father on the low podium, while children, flowers in their hands, stand close by. Jean Paul II greets the people in the church and sits down in a wooden armchair.

Brother Roger's words of welcome are brief. He concludes, "Dear Holy Father, may I tell you in simplicity of heart that, trusting in your ministry of universal pastor, we love you". And it is the Pope's turn to speak to the young people. He speaks with a resonant voice and a savoury Slavonic accent. "Like you, the Pope is only passing through. But one passes at Taizé as one passes near to a spring of water. The traveller stops, quenches his thirst and continues on his way".

Then the Pope leaves the podium and kneels down with the brothers for a few minutes of prayer. The song "Christus Resurrexit" fills the church. But the absence of the helicopters means the prayer has to be cut short: do I discern a look of disappointment on the face of the Holy Father as he learns this?

After a brief meeting with the brothers of the community in a room ajacent to the church, the Pope decides, contrary to the plans, to to into the church once again for a last contact with all who are gathered there. "I have to confess that I must go", he begins. "You know, the Pope has many superiors! He has to obey!" Laughter explodes with loud applause, and the singing begins again as the Pope moves to leave.

10.30am. After a hot drink, everyone is back in the church with the brothers. Cardinal Daneels, primate of Belgium, celebrates the Eucharist. Most of the young people present will be going to Lyon in the afternoon for the youth gathering with the Pope in Gerland stadium. Like the Pope, they have just been passing through Taizé and continue on their way.

EXTRACTS FROM NEWSPAPER ARTICLES

Pope John Paul II in the Church of Reconciliation

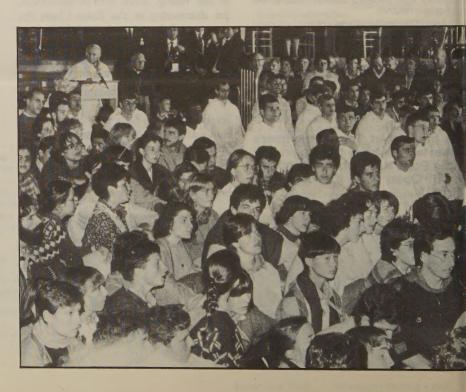
Dear Brothers, dear Sisters, dear friends,

1. I thank you, dear Brother Roger, for the words full of trust and affection you have just addressed to me. And I greet you all in the joy of Christ: you the Brothers of this community, and you, Sisters of St Andrew who assist them you, the inhabitants of Taizé, of Ameugny and the surrounding villages; especially you, the young, and all of you who have come to spend a few days or few hours on the hill of Taizé. I am happy to be among you and to pray with you

Like you, pilgrims and friends of the community, the Pope is only passing through. But one passes through Taizé as one passes close to a spring of water. The traveller stops, quenches his thirst and continues on his way. The Brothern of the community, you know, do not want to keep you. They want, in prayes and silence, to enable you to drink the living water promised by Christ, to know his joy, to discern his presence, to respond to his call, then to set our again to witness to his love and to serve your brothers and sisters in your parishes, your towns and villages, your schools, your universities, and in all your places of work. Blessed be Christ who, here in Taizé, and in many other places in his Church, causes springs of water to well up for the travellers thirsting for Him that we are!

2. Today, in all the Churches and Christian communities and even among the highest political leaders in the world, the Taizé Community is known for the trust always full of hope that it places in the young. It is above all because I share this trust and this hope that I have come here this morning.

Dear young people, to bring to the world the joyful news of the Gospel the Church needs your enthusiasm and your generosity. You know, it can happen that your elders, after the difficult journey and the trials they have undergone, fall prey to fear or weariness and let the dynamism which is a mark of every Christian vocation grow weak. It can also happen that institu-



ayer read by the Holy Father after a moment of ayer before the Blessed Sacrament.

God. ve praise you for the nultitudes of women, nen, young people and hildren who, across the earth, strive to be vitnesses of peace, trust nd reconciliation. In the ootsteps of the holy vitnesses to Christ of very age, beginning with Mary and the Apostles, nable us to dispose ourselves day after day to lace our trust in the nystery of the faith of our Church, through esus Christ, your Son, ur Lord. Amen.





tions, because of routine or the deficiencies of their members, are not sufficiently at the service of the Gospel message. Because of this the Church needs the witness of your hope and your zeal in order to fulfill her mission better. Do not be content to criticize passively or to wait for persons or institutions to become better. Go towards the parishes, the student organizations, the different movements and communities, and patiently bring them the force of your youth and the talents you have received. Bring your trust and support to the ministers of the Church; they are your servants in the name of Jesus, and for that reason you need them. The Church needs your presence and your participation. If you remain within the Church, you will of course at times be upset by divisions, internal tensions and the sad state of its members, but you will receive from Christ, who is the Head, his Word of Truth, his own Life, and the Breath of love that will enable you to love him faithfully and to make your life a success by risking it in a joyful gift for others.

- 3. Dear young people, dear Brothers and dear Sisters who welcome them here or who, with them and for them, are pilgrims of reconciliation throughout the world, there is not enough time for me to speak to you at greater length this morning as I will do this evening in Lyon before the large gathering of young people from the area. Allow me simply to remind you of the apostolic Letter I addressed to all the young, last year, on the occasion of the international year of youth. There I developed my reflection, for the most part, around the well-known Gospel text that tells us of Christ's dialogue with a young man (cf. Mark 10,17-22). May you deepen constantly your own dialogue with Christ and become aware with him of the whole of your Christian yocation!
- 4. Remember as well these words of Jesus: "Where two or three are gathered together in my name, I am in their midst" (cf. Matt 18,20). When a family, a small group, a larger community or a parish come together in the name of Jesus, to welcome one another and to serve one another as brothers and sisters, to pray together to God, to reflect on his Word and, if they are in full communion with the Church, to participate in the Eucharist celebrated by a priest, then the Saviour's work of reconciling and gathering together goes forward in the world. There men and women, young people, children, hear the call to serve their brothers and sisters, and receive provisions for their mission. They have peace and inner strength, but they perceive with greater lucidity the scandal of Churches and Christian communities that are not yet fully reconciled in the truth of faith and in love, of peoples still at war, of entire populations that are still starving, of injustices that are still triumphant. Having become creators of reconciliation and peace, they know that Christ walks alongside them and that he himself gives them the charity and the hope so that, with daring and courage, they may take the roads that can lead to a renewal of the world.

Dear Brothers, dear Sisters, dear friends: "May the God of hope give you, in your act of faith, joy and peace in fullness, so that you may be overflowing with hope by the power of the Holy Spirit!" (Rom 15,13).



The Pope's greeting to the community

Dear Brothers,

In the family-like intimacy of this brief meeting, I would like to express to you my affection and my trust with these simple words, with which Pope John XXIII, who loved you so much, greeted Brother Roger one day: "Ah, Taizé, that little arrivations!"

that little springtime!"

My desire is that the Lord may keep you like a springtime that blossoms and that He keep you little, in the joy of the Gospel and the transparency of brotherly love. Each of you came here to live in the mercy of God and the community of his brothers. In consecrating your whole being to Christ for love of him, you have found both of these. But in addition, although you did not look for it, you have seen young people from everywhere come to you by the thousands, attracted by your prayer and your community life. How can we not think that these young people are the gift and the means the Lord gives you to stimulate you to remain together, in the joy and the freshness of your gift, as a springtime for all who are searching for true life? Throughout your days, work, rest, prayer, everything is quickened by the Word of God that takes hold of you, that keeps you little, in other words children of the heavenly Father, brothers and servants of all in the joy of the Beatitudes.

I do not forget that in its unique, original and in a certain sense provisional vocation, your community can awaken astonishment and encounter incomprehension and suspicion. But because of your passion for the reconciliation of all Christians in a full communion, because of your love for the Church, you will be able to continue, I am sure, to be open to the will of the Lord. By listening to the criticisms or suggestions of Christians of different Churches and Christian communities and keeping what is good, by remaining in dialogue with all but not hesitating to express your expectations and your projects, you will not disappoint the young, and you will be instrumental in making sure that the effort desired by Christ to recover the visible unity of his Body in the full communion of one same faith never slackens. You know how much I personally consider ecumenism a necessity incumbent upon me, a pastoral priority in my ministry for which I count on your prayer.

By desiring to be yourselves a "parable of community", you will help all whom you meet to be faithful to their denominational ties, the fruit of their education and their choice in conscience, but also to enter more and more deeply into the mystery of communion that the Church is in God's plan. By his Gift to his Church, Christ liberates in every Christian forces of love and gives them a universal heart to be creators of justice and peace, able to unite to their contemplation a struggle along the lines of the Gospel for the integral liberation of human beings, of every human being and of the entire human being.

Dear Brothers, I thank you for having invited me and thus having given me the opportunity to return to Taizé. May the Lord bless you and keep you in his peace and his love!

While the singing continued in the church the Pope went down into an ajacent room to meet the community. He had prepared a text to read (published here) but he spoke spontaneously.

I HAVE KNOWN YOU FOR A LONG TIME

The Pope, who has already been to Taizé 1964 and 1968, reminded the brothers that he has known the community personally for long time, "I visited you when you were younger. But today you have become younger, still". He recalled Brother Roger's visits to Poland, and of his words on the Virgin Mary are about the ministry of the universal pastor. Arm so John Paul II "felt obliged, not exteriorly, bo in my heart, to come to see you". Since he election in 1978, the Pope has received Brother Roger each year, and he has clean not forgotten the European Meetings Rome: "Rome is always open to your visit with young people".



Cardinal Wojtyla at Taizé in 1968

Even in the foggy weather, the Pope sa a sign. "It is a sign of the unknown. Abrahas passed through the unknown. We all pasthrough the unknown which must precent knowledge face to face. I hope that you who able to accompish this well, and pass, faith, through the unknown to full knowledge.



December 1986

Isaiah 1.2-3,16-18 Matthew 24.4-8,13-14 Mon aul wrote: We should not try to lease ourselves but consider hat is good for our neighbours nd so build up community.

Romans 15.1-6

Is 2.2-5 Tue Rm 15.7-13 esus said: Heaven and earth will ass away, but my words will ever pass away.

Mt 24.23-27,32-36

Wed Rm 16.25-27 esus said to his disciples: Be eady, because the Son of Man vill come at an hour when you do ot expect him. Mt 24.42-47

Is 5.1-4 . Revelation 1.4-8 Thu ord, your faithful love supports ne; however great the anxiety of ny heart, your consolation brings by to my soul. Ps 94 18-19

Rv 1.17-18 Mt 25.14-28) Fri saiah heard an angel of the Lord ell him: Your guilt has been renoved, your sin forgiven. Is 6.1-8

) Sat Is 7.10-14 esus said: In so far as you did ood to one of the least of my rothers, you did it to me.

Mt 25.34-40

Rm 15.4-9 Mt 3.1-12 saiah said: On that day no more urt or harm shall be done, for the arth will be full of the knowledge f the Lord, as the waters cover ne bottom of the sea. Is 11.1-10

Is 8.11-13a,17-18 Mon Rv 2.1-7 Mary said: The Lord has filled the ungry with good things, and sent he rich away empty-handed.

Luke 1.46-55

Rv 2.8-10 Lk 1.1-10 he Messiah will not base his verict on hearsay. He will judge the reak with justice and give fair entence for the humblest in the Is 11.1-4a

ls 11.5-9 Lk 1.11-25 () Wed hus says the Lord: See, I have laced before you an open door which no one can shut. I know that ou have little strength, yet you ave kept my word and not denied Rv 3.7-8,11-12 nv name.

These short readings, taken from he midday prayer in Taizé, can be ead several times during the day. The eferences indicate longer readings. If ou have time to read only one, the ne in bold type is suggested.

Meditating on the Word

Rv 21.1-4 Lk 1.26-38 Isaiah said: Joyfully you will draw water from the springs of salvation, and you will say "Praise the Lord and invoke his name. Proclaim his deeds to the people!"

Is 12.2-6

Is 25.1,3-5 Rv 21.5-7 Elizabeth said to Mary: Blessed is she who believed that the promise made to her by the Lord would be Lk 1.39-45

13 Sat Lk 1.57-66 The Lord has destroyed the veil of mourning which veiled all peoples. He has destroyed death for ever.

Is 35.1-6 Mt 11.2-11 14 SUN Be patient and stand firm. Do not complain about one another, so as not to be brought to judgement vourselves. James 5.7-10

15 Mon Rv 21.10-11,22-25 Lk 1.67-80 Lord, you smooth the honest pathway of the one who is just. Following on that path we set our hope in you: you are the desire of our hearts Is 26.4-13

Is 28.16-17a Rv 22.1-5,8-9 16 Tue John the Baptist said to the crowds: Anyone who has two tunics must share with the one who has none, and anyone with something to eat must do the Lk 3.10-18

Is 29.18-23 Wed John 1.1-9 God has given us very great and precious promises so that we may share the divine nature.

2 Peter 1.1-4

18 Thu Jn 1.19-28 Seek goodness, understanding, self-control, brotherly kindness and love. These things will prevent your knowledge of our Lord Jesus Christ from being ineffectual or unproductive. 2 Pet 1.5-11

Is 30.19-21,26 2 Pet 1.12-16 God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but have everlasting life. Jn 3.16-17

20 Sat Is 32.15-20 John the Baptist said: I am not the Christ; I am the one who has been sent ahead of him. He must grow greater and I must grow less.

Jn 3.26-30

Is 7.10-14 . Rm 1.1-7 $21 \, \text{sun}$ Mt 1.18-24 Lord, my heart says of you, "Seek his face!" Ps 27

22 Mon ls 35.1-4a 2 Pet 1.17-21 The Father loves the Son and has placed everything in his hands. Whoever believes in the Son has eternal life Jn 3.31-36

23 Tue Is 60.1-5 Jn 8.12-16 God was pleased to have all his fullness dwell in Christ, and through him to reconcile to himself all things. Colossians 1.15-20

24 Wed Is 62.1-5 Hebrews 1.1-6 The angel said to Mary: Do not be afraid, you have found favour with God. You will conceive in your womb and bear a son, and you are to give him the name Jesus.

Lk 1.26-38

25 Thu Is 9.1-6 Titus 2.11-14 CHRISTMAS DAY

The angel of the Lord said to the shepherds: Do not be afraid. I bring you news of a great joy, a joy to be shared by the whole people: today a Saviour has been born to you, he is Christ the Lord.

Lk 2.1-14

Is 35.5-10 26 Fri Acts 7.55-60 ST STEPHEN

The true light that gives light to everyone was coming into the world. To all those who received him he gave the right to become children of God. Jn 1.9-13

Is 52.7-10 Jn 1.14-18 27 sat ST JOHN

John wrote: Here is the message we heard from Christ: God is light; in him there is no darkness at all.

1 Jn 1.1-7

Ecclesiasticus 2.1-6 Mt 2.13-15,19-23 $28 \,$ sun Bear with one another and forgive whatever grievances you may have against one another. The Lord has forgiven you, do the same in your turn. Col 3.12-17

29 Mon Exodus 13.21-22 Galatians 3.26-28 Jesus told those whom he sent out: Anyone who welcomes you welcomes me; and anyone who welcomes me welcomes the one who sent me. Mt 10.40-42

30 Tue Lk 22.24-27 John wrote: If we walk in the light as God is in the light, then we are in communion with one another.

1 Jn 1.5-7

Is 54.8,10 Mark 4.26-29 31 Wed God, who has called you into communion with his Son, our Lord Jesus Christ, is faithful.

1 Corinthians 1.4-9

January 1987

Romans 8.31-39 Thu John 14.27-29 Peace, peace to those who are

near and those who are far away, says the Lord, and I will heal them. Isaiah 57.14-19

Jeremiah 31.33-34 2 Corinthians 3.16-18 Jesus said: It is by your love for one another that everyone will recognise you as my disciples.

Jn 13.34-35

3 Sat Jn 14.6-9a Seek the Lord in simplicity of heart; for he will be found by those who do not put him to the test, he reveals himself to those who do not mistrust him. Wisdom 1.1-5

4 sun Ecclesiasticus 24.1-2,8-12 May God enlighten the eyes of your hearts, that you may see what hope his call holds for you.

Ephesians 1.3-18

5 Mon Ws 1.7,12-15 Luke 2.41-52 Peter wrote: The Lord is not slow in carrying out his promises, as some people think he is, rather he is being patient with you, wanting nobody to be lost and for all to be brought to repentance.

2 Peter 3.3-4,8-9

6 Tue Matthew 2.1-12 EPIPHANY Paul wrote: All now have the same inheritance, are members of the same Body and share in the same promise, in Christ Jesus. Eph 3.1-6

Genesis 1.1-5 7 Wed Mt 2.13-18 In keeping with God's promise, we are looking forward to a new heaven and a new earth, where justice will dwell. 2 Pet 3.13-18

Gn 1.26-27 Mt 2.19-23 8 Thu Paul wrote to the Thessalonians: Despite great suffering, you welcomed the Word of God with the joy of the Holy Spirit, and so you became a model for all believers.

1 Thessalonians 1.1-7

Gn 1.31-2.3 Mt 3.1-6 God has entrusted us with the Gospel; and so we preach, not trying to please human beings but God who knows our hearts.

1 Th 2.1-7a

Gn 2.4b-7 10 Sat Mt 3.7-11 I said: I will go to the Lord and confess my sin. And you took away my guilt and forgave my sin.

Meditating on the Word

Mt 3.13-17 The Lord says: Here is my servant upon whom I have set my Spirit. He does not cry out or raise his voice. Faithfully he presents fair judgement.

Gn 8.1-12 Mt 4.1-11 Mon Paul wrote: We thank God because when you received the Word you accepted it not as the word of men, but as it actually is, the Word of God, which is at work in you who believe. 1 Th 2.7b-13

Gn 9.11-16 1 Th 3.6-13 Jesus said: Repent, for the kingdom of heaven is close at hand. Mt 4.12-17

1 Th 4.1-12 4 Wed Mt 4.18-25 The Lord said to Abraham, "Leave your country, your kinsfolk and your father's house for the land I will show you." And Abraham went as the Lord had told him.

Gn 12.1-7

Gn 13.1-18 15 Thu 1 Th 4.13-18 Jesus' disciples came to him, and he taught them saying: Blessed are the poor in spirit, the kingdom of heaven is theirs.

Mt 5.1-12

16 Fri 1 Th 5.1-6 Jesus said to his disciples: Let your light shine in people's sight so that they may give praise to your Father in heaven. Mt 5.13-16

1 / Sat Gn 18.1-15 Jesus said: Do not imagine that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them.

Mt 5.17-20,23-24

Is 49.3-6 1 Cor 1.1-3 $18 \, \text{sun}$ Jn 1.29-34 My guilt has overwhelmed me like a burden too heavy to bear. In you, Lord, I put my hope; you, Lord my God, will give answer. Ps 38

Gn 28.12-17 Mt 5.33-42 19 Mon See that no one repays evil for evil; seek what is best, for each other and for everyone. 1 Th 5.9-15

Gn 32.23-31 Tue 1 Th 5.16-24 Jesus said: Love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. Mt 5.43-48

Galatians 1.1-10 Mt 6.1-6 Wed Joseph forgave his brothers saying: Do not be afraid; is it for me to put myself in God's place? The evil you planned to do to me has by God's design been turned to Gn 50.15-21

Ws 2.23, 3.1-5a Ga 1.11-24 Jesus said: Your Father knows what you need before you ask Mt 6.7-15 him.

Ga 2.16-21 Mt 6.16-21 God has purified the upright like gold in a furnace. Ws 3.5b-9

24 Sat Mt 6.22-24 All your commands are trustworthy, Lord; help me for I am persecuted without cause. True to your faithful love, give me life.

Ps 119.81-88

 $25 \, \text{sun}$ Mt 4.12-23 May there be no divisions among you. Be closely united in mind and 1 Cor 1.10-17 thought.

Ws 6.10-16 26 Mon Ga 3.1-9 Jesus said: Do not worry about your life. Seek first God's kingdom and his saving justice. Mt 6.25-34

Ws 7.7-10,15-16 Mt 7.1-5 Tue Paul wrote: You have been clothed in Christ. There is neither Jew nor Greek, neither slave nor freeman, neither male nor female, for you are all one in Christ Jesus.

Ga 3.23-29

Ws 7.21-26 Ga 4.1-7 28 Wed Jesus said: Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. Mt 7.7-12

Ws 7.27-8.1 Mt 7.15-20 29 Thu You were called to be free; do not use your freedom for self-indulgence, but be servants to one another in love. Ga 5.1,13-18

Ws 9.11-18 30 Fri Ga 5.22-25 Jesus said: It is not the one who says to me, "Lord, Lord," who will enter the kingdom of heaven but the person who does the will of my Father. Mt 7.21-29

Sat Lord, you are merciful to all, because you are almighty. You overlook people's sins, so that they can repent. Yes, you love every-thing that exists. Ws 11.22-12.2

Febuary 1987

Zephaniah 2.3a Matthew 5.1-12 1 SUN God chose those who by human standards are weak to confound the strong. He chose what is lowly and despised in the eyes of the 1 Corinthians 1.26-31 world.

Malachi 3.1-4 Luke 2.22-40 Mon PRESENTATION OF THE LORD Because Christ himself suffered when he was put to the test, he is able to help those who are being Hebrews 2.14-18 tempted.

Exodus 3.1-6 Tue Galatians 6.1-5 Jesus said: Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay Mt 8.14-22 his head.

Ga 6.6-10 Mt 9.1-8 4 Wed The Lord said: I have seen the misery of my people. I have heard them crying for help because of their oppressors, yes, I know their Ex 3.7-12 sufferings.

Ex 3.13-14 Ga 6.14-18 Thu Jesus saw a man named Matthew sitting at the tax collector's booth. "Follow me," he said to him, and Matthew got up and followed him.

Mt 9.9-13

O Fri Mt 9.14-17 Paul wrote: I thank our Lord Jesus Christ who has given me strength, and who has judged me trustworthy by calling me into his service.

1 Timothy 1.1-2,12-17

Sat Ex 6.5-9 Jesus said to a woman whom he healed: Have courage, daughter, your faith has saved Mt 9.18-34 you.

1 Cor 2.1-5 Mt 5.13-16 SUN If you break the fetters of injustice to set free the oppressed, if you share your food with the hungry and shelter the homeless, then your light will break forth like the dawn and your wound will quickly be healed. Is 58.6-10

1 Tm 2.1-8 9 Mon Mt 9.35-38 The Lord went before his his people in the desert. By day he was in a pillar of cloud to show them the way, and by night in a pillar of fire to give them light; so they were able to go by day and by night. Ex 13.17-22

1 Tm 3.14-16 Mt 10.1-10 10 Tue Moses said to the people: Do not be afraid! Stand firm and you will see what the Lord will do to save you today. Ex 14.11-14

Jesus said: When you are hande over to your accusers, do no worry about what to say or how t say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you Mt 10.11-20

Ex 16.4-3 Thu 1 Tm 4.12-5/ Jesus said to his disciples: Yo will be universally hated because of me: but anyone who stands firm to the end will be saved. Mt 10.22-22

Mt 10.28-32 . Ex 19.3-1 Tm 6.3-1 I said: Here I am, I have come, arr as it is written, I desire to do you will, my God. Your law is deswithin my heart. Ps 40.1-

14 Sat Ex 20.1-3,12-1 Jesus said to his disciples: Any one who welcomes you welcome me; and anyone who welcome me welcomes the one who see Mt 10.37-44 me.

Ecclesiasticus 15.15-2 1 Cor 2.6-1 15 SUN Jesus said: If you are bringing your offering to the altar and their remember that your brother ha something against you, leave you offering there before the altar, go and be reconciled with you brother first, and then come back and present your offering.

Mt 5.17-22

1 Tm 6.11-11 Mt 11.1-16 Mon The Lord said to his people: [] not mistreat or oppress the stran gers in you midst, for you too wee once strangers in the land Ex 22.20-21,22 Egypt.

17 Tue Mt 11.7-1 I think of all your deeds, Lord, are ponder the works of your hands stretch out my hands to you; m soul thirsts for you like a parche Ps 143.5-

Ex 33.18-22 2 Tm 1.1-18 Wed Jesus said: I praise you, Father Lord of heaven and earth, for him ing these things from the learne and the clever, and revealing the to little children.

Mt 11.16-19,25-25

Ex 34.29-3 Thu Mt 11.27-3 Paul wrote to Timothy: I remir you to fan into a flame the gift God. For God did not give us spirit of timidity, but a spirit inner strength, of love and of sel 2 Tm 1.6-9

Property of Graduate Theological Union

NOV 24 1986